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EXTRACT

From a Sermon occaſioned by the death of the Rev. JOHN CLEAVELAND, *paſtor of a church in Ipſwich, preached to the bereaved people, June 2, 1799, by the Rev.* ELIJAH PARISH, A.M. *paſtor of the church in Byfield, Maſſachuſetts.*

IS not the ſubject calculated to afford comfort to mourners, contemplating the departure of a chriſtian friend? And does not the ſubject addreſs itſelf with particular emphaſis to this aſſembly?

The faithful huſband, the tender parent, the kind neighbour, the laborious miniſter, the man of univerſal benevolence, is no more. But is it not great, *great* conſolation that he believed, and obeyed the goſpel of Jeſus Chriſt?

May not a tranſient recollection of his character revive in your minds the delightful impreſſion, that his death was precious in the ſight of God?

Could we narrate the actions of his life, they would form the higheſt eulogy of his character. The man of God, the venerable miniſter of Jeſus Chriſt, whoſe departure we mourn, was born of very reputable and religious parents, in Canterbury, in Connecticut, April 22, 1722. From his childhood exhibiting a taſte for books, and a contemplative mind, it was early determined to give him a public education. Having accompliſhed the preparatory ſtudies, he entered Yale College A. D. 1741. While a member of this inſtitution he gave thoſe proofs of fortitude and daring zeal for God, which prognoſticated the perſevering faithfulneſs, diſplayed in his future life. In that period,

period, which is apt to be dazzled with the charms of popular applauſe, he voluntarily bore the croſs, and ſuffered reproach for *what he conceived* the cauſe of truth and experimental religion.

Scrupulous in his ideas of right and wrong; ardent in his feelings; daring in his temper; he followed the convictions of his own mind.

Though of a *mild* ſpirit, he was decided in his opinions; though gentle in his manner, he was independent in his conduct. Never was he ſnared by *the fear of man.* After being a preacher of the goſpel about two years, in which time he gave a negative to the call of a church in the capital of this State, he was ordained a Miniſter of Jeſus Chriſt in this place A. D. 1747.—To this people he devoted his labours and his life. You enjoyed his long, his faithful miniſtry.

That he was a perſon of conſummate prudence, of irreproachable conduct, we have ample evidence in the union, which has taken place, under his miniſtry, between the two churches and congregations which now compoſe this ſociety. At firſt he was Miniſter of only one of thoſe, when, very probably, both poſſeſſing the ſpirit of the times, might not unjuſtly be compared to two clouds, which at every movement diſgorge the thunder, and dart terrific flames. But by the attractive influence of him, whoſe death we all deplore, the clouds, diſſolving, loſt their awful form, the ſtorm was huſhed, the darkneſs fled. The gentle ſhower, the peaceful bow ſucceeds.

This union under him ſeems not unnatural, when we recollect his pleaſing addreſs, his meekneſs of temper, the ſuavity of his manners, and the uniform propriety of his deportment. His life was ſuch as carried conviction to every acquaintance, that he was a man of unaffected *goodneſs.* He was remarkably devout.—His public prayers were fervent and animating. Like Jacob he wreſtled for his family, his people, his country, the world of mankind.

He walked with God. He daily converſed with God, as ſeeing him, who is inviſible.—Particular days he conſecrated to private faſting and prayer. Divine things were very forcibly impreſſed on his mind. He was ſometimes ready to ſay, eſpecially on ſome ſacramental occaſions, 'I deſire to depart.' 'Come Lord Jeſus.'

He was a careful obſerver of providences; viewing every event in the divine government as conſtituting a *neceſſary* part of a great, a *glorious* whole.—This belief ſoothed his mind in the darkeſt hour.

The Bible was his conſtant companion. He was a Scribe well inſtructed in the ſacred oracles. They ſeemed to be treaſured

ſured in his memory; and with great pertinency, he applied texts to different characters and caſes.

A particular and tender affection he had for his Brethren in the miniſtry. With the moſt cordial hoſpitality he welcomed them to his dwelling. Moſt punctual in *all* his engagements, nothing but neceſſity could prevent his being with them at their ſtated meetings. And rarely did he retire from their ſociety without giving a word of timely inſtruction, of pious advice, of paternal admonition.

Active and enterprizing, he repeatedly left the ſilence of his ſtudy for the din of war; the joys of domeſtic peace, for the dangers of the bloody field.—Four years of his life, as Chaplain of her forces, were devoted to his country.

The waters of Champlain, the rocks of Cape Breton, the fields of Cambridge, and the banks of Hudſon, liſtened to the fervour of his addreſſes.

Though he *rigidly* reproved profanity and vice of every kind, ſuch was the mildneſs of his *manner*, that he ſeldom or never gave offence.

To him another ſpecies of warfare was ſtill more familiar. For a great part of his life he was frequently engaged in polemic diſputes. He was wont to contend for what he believed 'the faith delivered to the ſaints.' But this did not in the leaſt ſour his temper, ruffle his ſpirit, or excite that aſperity, which is too frequently the effect of religious controverſy. Charity was a prominent feature of his character.

As a miniſter he was laborious and ſucceſsful; never ſparing himſelf when duty called to action. Zealous in his religious performances, he was apparently the mean of awakening and comforting many. A ſon of thunder to the wicked, an angel of conſolation to the pious, he ſaw much fruit of his inſtructions.

One period of ſolemnity was remarkable. The word of the Lord was powerful. In a ſhort time a goodly number, a cloud of witneſſes, was added to the church,* who were their paſtor's comfort while living, and, we truſt, will be his crown of rejoicing at the great day.

An impaſſioned lover of his country, he viewed with horror the diſorganizers of the world. With ſacred indignation he contemplated thoſe who defend or apologize for their conduct.

To one, who viſited him a few days before he left the world, in his energetic ſtyle, he remarked, that 'The ſpirit of illuminatiſm was the *eſſence* of hell.' At the ſame time he declared his confidence that they, and all other enemies of Chriſtianity, would be defeated, that the friends of God and truth would triumph.

In the domeſtic circle he was endearing. With the companions

* *In ſix months about an hundred were added to his church.*

ions of his youth, and the worthy Conſort who cloſed his eyes, he lived in the moſt endearing harmony. To loſe ſuch a friend, huſband and Miniſter, is diſtreſſing. It would be more than inſenſibility NOT to mourn. For a friend, like him, 'Jeſus wept.'

But is it no cauſe of thankfulneſs that ſuch a bleſſing has been ſo long enjoyed? Has not ſuch a perſon been highly favoured of the Lord? The tears of grief are wiped away by the ſpirit of gratitude. Thoſe circumſtances, which enhance the loſs, heal or ſooth the bleeding heart.

As a father, tender and indulgent, he carefully inſtructed his offspring in the great doctrines and duties of Chriſtianity. By his example and precept he taught them to be uſeful, to be happy and reſpectable here, and bleſſed hereafter. He commanded their affection and perfect eſteem. He reigned in their hearts.

His laſt ſickneſs was ſhort and violent. He was apprehenſive of the iſſue, and reſigned to the event. He died as he had lived. His converſation with his family and friends, who viſited him, was inſtructive and ſolemn. He often joined with them in ſocial prayer.

He ſaid he knew that his Redeemer lived. Undaunted he met the king of terrors. Calmly he ſaw the laſt ſand of life falling; calmly he bid adieu to mortal things. On Monday, April 22, 1799, he fell aſleep in Jeſus. His end was peace.

In his life and his death he exhibited the divine excellence of the Chriſtian religion.

This is a faint ſketch of the character whoſe departure has diffuſed grief and mourning through this aſſembly, and is a loſs to the world. To us all he was a father and a friend.

And can his flock and people need to be exhorted to remember his inſtructions, to follow his example, to prepare to meet him at the bar of Chriſt?

Did he not affectionately and *conſtantly* urge and admoniſh you to "make your calling and election ſure?" In public and in private did he not faithfully plead for God? Did not your ſalvation appear to be his ſerious, his great concern?

If he be permitted to intereſt himſelf in our ſolemnities this day, is he not deſirous that his dear people ſhould be warned to flee from the wrath, coming upon wicked men?

Were he to leave the realms of glory—were he *once more* to addreſs this congregation, would he not unfold the everlaſting importance of ſalvation?

Would he not with all the eloquence of heaven, rouſe your minds to work out your ſalvation with fear and trembling?

In what melting, moving ſtrains would he cry, "Oh my people, my people, prepare to meet thy God. Seek the Lord while he may be found, call upon him while he is near. Call on the name

name of the Lord and thou ſhalt be ſaved. Awake thou that ſleepeſt, and Chriſt ſhall give thee light. It is a fearful thing to fall into the hands of the living God. Now is the accepted time, now is the day of ſalvation—to-day if ye will hear his voice, harden not your hearts."

THE WICKED DISPLEASED WITH THE GOSPEL.

(Continued from p. 101.)

HAVING attempted to prove, that the wicked, or mankind in an impenitent ſtate, are exceedingly diſpleaſed with and oppoſed to the goſpel of Chriſt, or the religion of the Bible, we proceed, as was propoſed, to inquire into the grounds, or reaſons of it.

For the ſake of perſpicuity, we premiſe, that the reaſon, why mankind are thus diſpleaſed with the goſpel, is not becauſe it contains a dangerous, bad ſyſtem of doctrines and precepts, which, when reduced to practice, become injurious to ſociety. The goſpel no where licences thoſe feelings and practices which injure the property, reputation or perſons of men. It gives to no individual, to no number of individuals, however combined, liberty to invade the rights and privileges of others. Do you recognize a ſingle precept in the goſpel, in conforming to which you would be led to act from malicious principles, and to injure your fellow-men? Suffer me to ſtate the following caſe. Did you know that a number of your neareſt neighbours would, from this moment, through the remaining part of life, perfectly conform, in all their feelings and conduct, towards you and every other being in the univerſe, to the directions of the goſpel, would the conſideration fill you with fear and trembling? Should you be afraid to live in the vicinity of ſuch people, leſt you ſhould be ſubjected to great and repeated injuries from them? Should you more cautiouſly ſecure your property, leſt they ſhould plunder or deſtroy it, when no human eye was fixed upon them? Should you be afraid to walk before their houſes, or aſſociate with them, in the ſilent hours of darkneſs, leſt they ſhould rob, or aſſaſſinate you? Should you fear, leſt the influence of the goſpel on their minds would diveſt them of all humane, ſympathetic, generous, friendly, pacific, benevolent feelings, and render them intolerably moroſe, unfeeling, contentious, ſelfiſh, and revengeful? Should you feel *more ſafe* were you ſurrounded by neighbours who openly rejected the goſpel, and deſpiſed and ridiculed conformity to its precepts? To whom would you commit your untold treaſures, were you under the neceſſity of making ſuch a depoſit? Would you

you prefer an avowed infidel to the man, who gives you evidence that he is a *Chriſtian*, not *merely in profeſſion* but in *reality*? No.

Every perſon, who has read the Bible with any degree of attention, knows, that his juſt rights and privileges would never be injured by his fellow-men, ſhould they univerſally, and invariably, conform to its directions. Such conformity, it cannot be denied, inſtead of injuring, would eminently promote the higheſt good of ſociety. Should it but obtain, each would enjoy the moſt raviſhing internal peace and tranquillity, and the whole would be cemented in bonds of indiſſoluble harmony and affection. An end would be put to pride, avarice, jealouſy, malice and revenge; indeed, with the perfection of Chriſtianity, as above mentioned, the whole catalogue of malignant paſſions would be exterminated from the heart; and with theſe anarchy and confuſion, tyranny and oppreſſion, war and bloodſhed would ceaſe. Man would no longer be the enemy of man. Each would do by his neighbour, as he would that his neighbour ſhould do by him under a change of circumſtances, and our now wretched world would become a bright emblem of the paradiſe above. The great thing, which the goſpel requires of mankind, is a temper of heart in uniſon with that, by which the heavenly world is governed. Should this temper univerſally prevail on earth, agreeably to the requirements of the goſpel, injuries of every name and nature would ceaſe. Human laws would be rendered unneceſſary, and locks and keys, bars and bolts, priſons, whipping-poſts, gibbets and guilotines would be uſeleſs things. Hence the reaſon, why mankind diſlike the goſpel, is not becauſe it is a dangerous, bad ſyſtem, which would be injurious to them, if reduced to practice. It has for its ultimate end the glory of God and the higheſt good of the moral ſyſtem, and will infallibly ſecure the everlaſting happineſs of all who conform to it. What then can be the reaſon why mankind are ſo much diſpleaſed with, and oppoſed to the goſpel?

One reaſon, and that which compriſes all others, is this, the goſpel condemns that temper of heart and thoſe practices with which they are ſupremely pleaſed. The temper of men, by nature, is totally ſelfiſh, and all their practices are perfectly correſpondent. The language of the impenitent heart is this, "My own individual happineſs is of unſpeakable importance. It is of far greater importance than the happineſs of any, or all other beings in the univerſe. This being the caſe, I ought not to ſacrifice my happineſs for the happineſs of others. It becomes me to look at home and take care of myſelf. My own happineſs ought to be the higheſt object of my purſuit, and every being and event in the univerſe ought to be ſubordinated to it. It is fit and ſuitable, that I ſhould be gratified, in every way

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that I chooſe. If I have any dealings with my neighbours, it is proper that I ſhould have the advantage. They ought never to injure me, but their intereſt ought to ſubſerve mine. My own pleaſure is the law by which I ought to be governed, and to which others ought to conform without a moment's heſitation. And ſince I take more ſatisfaction in purſuing after the riches, honours, and pleaſures of this world, than in the practice of that love to God and men which the goſpel requires, it is fit and ſuitable that I ſhould neglect the latter and devote myſelf to the former. And it would be utterly wrong in Deity to puniſh me for ſuch conduct. Indeed he has no right to call me to an account for acting agreeably to my own feelings." Such is the language of the proud, ſelfiſh heart of man, in its impenitent ſtate. It feels independent, and ſpurns the idea of accountability.

I do not ſay that this is the language of reaſon and conſcience. It is not. They are in direct oppoſition to the heart. Reaſon and conſcience, when ſuitably enlightened, never fail to condemn that temper of mind by which the impenitent are governed. Were not conſcience oppoſed to the temper of the heart, mankind would be perfect ſtrangers to remorſe and ſelf-condemnation. But conſcience, as before obſerved, when properly enlightened, always condemns that temper of mind by which the impenitent are governed. Hence we account for their diſtreſs and anguiſh under conviction. While in a ſtate of carnal ſecurity, they experience no particular remorſe and anguiſh, on account of their ſins. They are inſenſible of their criminality and the tremendous conſequences with which ſin is connected. But the moment they are arouſed from this awful lethargy, and conſcience awakened to a faithful performance of its office, they feel themſelves deſerving of and condemned to everlaſting puniſhment. This conviction and condemnation deſpoil them of all their ſinful mirth and pleaſure, and ſpread a univerſal gloom over the face of nature. They have no reſt day nor night. In this ſituation, their hearts, being unreconciled to the ways of God, ſtrenuouſly oppoſe the voice of conſcience, reſiſt the ſtrivings of the Spirit, and do all in their power to rid themſelves of conviction and regain their former inſenſibility. The light of conviction is painful, becauſe it unmaſks and condemns their hearts, and thoſe purſuits with which they are ſupremely pleaſed. To the wicked reproof is always painful. And what renders it ſo, is the ſelf-condemnation with which it is attended. Hence our Lord obſerved, " Every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved." He is diſpleaſed with, and oppoſed to every thing which condemns him. Theſe obſervations teach us why the wicked are diſpleaſed with and oppoſed to the goſpel. Since they

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are under the entire dominion and influence of ſelfiſhneſs, the goſpel condemns every feeling of their hearts, and every action of their lives, and repreſents God as perfectly diſpleaſed with, and unalterably determined to diſappoint and puniſh them, if they remain attached to ſuch a baſe, unreaſonable, and deſtructive principle.

By ſelfiſhneſs we do not mean a regard to our own higheſt happineſs, including the whole period of our exiſtence. That pleaſure which reſults from the happineſs of others, or whoſe origin is public felicity, can never be too much ſought by any rational creature. The man, who has a temper of heart prepared to take ſupreme delight in the promotion of the higheſt good of the moral ſyſtem, cannot eventually be diſappointed and miſerable. He muſt either loſe this temper, or the public good muſt ſuffer, in order to his final miſery. But as neither of theſe, under the adminiſtration of Jehovah, will take place, his happineſs is ſecure. But the man who derives all his happineſs from worldly, ſenſual ſources, or from the gratification of thoſe appetites, paſſions, and deſires, whoſe indulgence is ſo far from depending on the promotion of the general good, that the latter muſt eventually prevent the former, is under the influence of that ſelfiſhneſs which the goſpel condemns, and muſt in the end be awfully diſappointed. This is, and will be, the caſe with the wicked. They derive their happineſs ſolely from this world. They are under the influence of thoſe appetites and paſſions which worldly, ſenſual objects only can gratify. Hence their happineſs cannot outlive their ſeparation from the preſent ſtate of things. There is not a ſingle object in the eternal world ſuited to gratify their unholy propenſities. Nor will it be poſſible for them to experience the leaſt gratification there, unleſs they obtain, while in the preſent ſtate, that temper which the goſpel requires. But would we obtain that temper, we muſt renounce our attachment to earthly things. We muſt deny all ungodlineſs and every worldly luſt. We muſt mortify our members which are upon the earth. In a word, we muſt entirely abandon the cauſe of ſelfiſhneſs, and in no inſtance whatever make our own private, ſeparate happineſs the ultimate object of our purſuit. Inſtead of this, we muſt be governed by that principle of benevolence, which, in the language of the apoſtle, "ſeeketh not its own." The man, who is governed by this noble principle, derives *his* happineſs from the happineſs of *others*. To ſee the honour and glory of God, and the good of the moral ſyſtem advanced to the higheſt degree, affords him ſupreme delight. His regard for the happineſs of the univerſe is ſuch, that he is willing to be any where, and to do any thing in his power which will promote it.

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The happineſs of the angels, undoubtedly, conſiſts in ſeeing God glorified and the higheſt poſſible good of the intelligent ſyſtem promoted. This is the only intereſt to which they have any real attachment. Their whole ſouls are abſorbed in it. This alſo conſtitutes the moſt important intereſt of every good man on earth. It is the great object, the advancement of which he is ſeeking. In the exerciſe of the chriſtian temper, he is willing to deny himſelf of every thing which ſtands oppoſed to this great and glorious intereſt. This is the very temper which the goſpel requires all men to poſſeſs. Inſtead of ſubordinating the good of the univerſe to their own private, ſeparate intereſt, they ſhould always ſubordinate the latter to the former. Such a temper of heart is indiſpenſably neceſſary to the enjoyment of heaven. But becauſe the goſpel requires ſuch a temper, and condemns every thing which is incompatible with it, the wicked diſlike and oppoſe it. Nor is it ſtrange that they do, for there is not a ſingle thing in the goſpel calculated to gratify a proud, ſelfiſh heart. To ſuch it never propheſies good, but the greateſt poſſible evil. "Wo to the wicked, it ſhall be ill with him!" The wicked man might as well be happy in heaven with his preſent temper of mind, as be pleaſed with the goſpel. As there is nothing in heaven ſuited to gratify the taſte and reliſh of a ſelfiſh heart; neither is there any thing in the goſpel, when rightly underſtood, ſuited to gratify ſuch a heart. If the wicked ſuppoſe themſelves pleaſed with the goſpel, they are under awful ſelf-deception and deluſion. Notwithſtanding their reaſon and conſcience teſtify, that the goſpel is true and worthy of approbation, their hearts ſay it is falſe and hateful. And ſince mankind are not governed by reaſon, but by their *hearts*, or, in other words, by the *taſte*, or *temper* of their minds, it is not ſtrange that ſo many explicitly deny the divinity of the goſpel, and repreſent it as a cunningly deviſed fable. We are always unwilling to credit news which is diſagreeable to our feelings; and which, if true, muſt operate much to our diſadvantage. It is ſo in the caſe before us. If the goſpel is true, the ſituation of the wicked is deplorable beyond deſcription. Being earthly, ſenſual, ſelfiſh, enemies to God and to all righteouſneſs, they are totally unqualified to participate in the joys and employments of holy beings, and every moment liable to be ſeparated from thoſe objects to which they are ſupremely attached, which are the only ſources of their happineſs, and to be engulfed in the lake of unquenchable fire. Nor can they poſſibly eſcape theſe evils but by the moſt ingenuous ſorrow for their paſt offences, deep humility and ſelf abaſement, and a thorough reformation of heart and life. But heaven on theſe ſelf-denying, humiliating terms, is to the wicked more dreadful than the deepeſt hell. They had rather be damned in

their sins, than saved from them. Like the rich young man in the gospel, they had rather part with Christ than renounce their attachment to the world.

That the gospel ever was rejected for want of evidence to prove its divinity, is an idea totally inadmissible. This is not the origin of infidelity. Did the gospel give licence to sinful gratification, and promise the patrons of vice everlasting happiness, were the evidence in favour of its veracity but the one half as great as it now is, it would instantly be embraced by those who have hitherto rejected it. It is rejected not for want of evidence to prove its divine original; but because it is so pure and holy. Its precepts are totally incompatible with the sensuality, pride and selfishness of human nature. Hence it has been the object of the wicked in every age, who have not become so impatient of its restraints as openly to reject it, to explain away its most distinguishing doctrines, and construe the whole in a way consistent with a refined system of selfishness. Hence they are enraptured with those preachers of religion, who never say any thing to disturb their drowsy consciences, but prophesy smooth things, and daub with untempered mortar. The Jews were not the only nation of whom it might be said, "This is a rebellious people; lying children; children that will not hear the law of the Lord; which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." This disposition is characteristic of the human heart in its impenitent, unregenerate state.

[*To be continued.*]

FOR THE MASSACHUSETTS M. MAGAZINE.

LETTERS

From ADELPHUS to EUSEBIA on modern, fashionable Amusements.

(Continued from p. 88, vol. ii.)

LETTER III.

DEAR SISTER,

"THE numberless schemes of religion in vogue throughout the world," say some, "render it impossible for us to know, what is right and what is wrong, what is truth and what is falsehood." But such a sentiment is unworthy a reasonable creature, and repugnant to the goodness of God. Our Creator has been pleased to endow us with reason and conscience, that we may discover the truth, and feel our obligation to love it. He has given us a revelation of his will, "for a light

light to our feet, and a lamp to our path." With these advantages it demonstrates deep depravity to complain of uncertainty in matters of faith and practice. These doubts generally arise from idleness, prejudice, or an unwillingness to admit the truth. The voice of truth is unpleasant to the ears of the wicked. The sentence of the judge is disagreeable to the convicted culprit. When passion craves indulgence, the understanding is often made to assent to its imperious mandates.

The young and gay, sanguine in the career of pleasure, endeavour to justify their conduct. "We would abandon any conduct, which is unbecoming. We would do injustice to none. A little INNOCENT amusement surely does not indicate a wicked heart. We intend to reform our levity, and become serious at a proper time. We hope the follies of our youth will be pardoned, and we considered good Christians." I do not pretend, that these are your sentiments; though your unwillingness to see the impropriety of balls, &c. induces me to suppose, that your views of Christianity are very incorrect; and, unless they are altered, I am persuaded, they will be of no advantage to you; but, on the contrary, will increase your guilt and misery.

In my last, I endeavoured to show the futility of what you call the arguments in favour of Polite Amusements. How well I succeeded, must be left with you to determine. I had not time to attend to all the particulars, which you thought proper to urge. Those were chosen, upon which you seem mostly to rely, and which are most frequently adduced.

I shall now attempt to show the impropriety of such amusements, as gratify the thoughtless world. You believe, that the heart of the sons of men is fully set in them to do evil. It is safe to conclude then, that any thing morally agreeable to their natural disposition is wrong. To suppose, that a heart, entirely wicked, ever loves what is morally good or holy, is as absurd, as to suppose, that we can love and hate the same object in the same respect, and at the same time. For wickedness consists in loving what is wrong. And the imagination of man's heart could not be *only* and *continually* evil, if holiness were *at any time* agreeable to him. The amusements, which you advocate, are pleasing to the most abandoned sinners. They gratify the openly vicious and profane. These characters seek nothing worse, than self-gratification. Now if your motive be the same with theirs, your conduct must be unjustifiable.

Conscience, if we properly attend to its dictates, will tell us, that it is wrong to act from a motive, inferior to the highest. And scripture informs us, what that motive is. "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, and

and with *all* thy mind. Whether ye eat or drink, or whatever ye do, do *all* to the *glory of God.*" We are commanded to do all things *heartily* as unto the *Lord.* But it is never pretended, that amuſements are purſued for this end. All are ready to allow, that they are purſued for ſelf-gratification. Hence it undeniably follows, that they are unlawful. God no where requires balls and promiſcuous dances.

Various paſſages of ſcripture plainly ſhow the unlawfulneſs of the amuſements now under conſideration. In the 13th chap. of Romans, the apoſtle ſays, " Let us caſt off the works of darkneſs, and let us put on the armour of light." In explaining the parable of the ſeed, which fell among thorns, Luke 8th, Chriſt ſays, " And that which fell among thorns, are they, which, when they have heard, go forth, and are choaked with the cares, and riches, and *pleaſures* of this life." And Solomon ſays, " the heart of *fools* is in the houſe of mirth."

The nature and requirements of the religion of Chriſt make it evident, beyond all reaſonable doubt, that worldly pleaſure is unlawful. It is our indiſpenſable duty to become the diſciples of Chriſt. But in order to this, we muſt ſacrifice all our ſelfiſh, worldly deſires. " And he ſaid unto them all, if any man will come after me, let him *deny himſelf*, and take up his croſs *daily*, and follow me." No man can ſerve two maſters. Ye cannot ſerve God and mammon." Believe me, Euſebia, religion is of ſuch a nature, as to engage the whole ſoul. Here is no room for a divided opinion and practice. If you obey Chriſt, you muſt oppoſe the world. If you love holineſs, you muſt hate ſin. If you eſteem the reproaches of Chriſt greater riches, than the vanities of this world, renounce the trifling amuſements of the young, not almoſt, but altogether.

Religion is compared with a race, a warfare. " Put on the whole armour of God." " What I ſay unto you, I ſay unto all, watch." Chriſtians are required to exerciſe the utmoſt care and watchfulneſs over their hearts and lives. " Watch and pray, that ye enter not into temptation." Scenes of amuſement abound with various temptations to ſin. Every idle word, and every unlawful deſire are forbidden; and it is moſt certainly our duty to avoid all occaſions of evil.

The world is repreſented as hating and perſecuting Chriſtians. " He, that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution." But were it lawful for Chriſtians to partake of the amuſements of the world, they would never be perſecuted. Then would the offence of the croſs ceaſe. Chriſtians are therefore under obligations to live in ſuch a manner, as will incur the odium and reproach of unbelievers.

By joining with your young companions in amuſements, you are inſtrumental of hardening their hearts, of making them

them more thoughtleſs, and of rendering it more unlikely, that they will ever turn from their evil ways. Will you, for the vain, unſatisfactory pleaſure of a few hours, dare to increaſe the guilt, and aggravate the condemnation of your fellow ſinners? I have but juſt time to ſuggeſt theſe particulars. Conſider the infinite diſproportion between time and eternity. Conſider the natural tendency, and the common effects of amuſements. They naturally tend to promote idleneſs, luxury and debauchery. They are directly oppoſed to the ſpirit of the goſpel. If you really deſire to know the truth, a proper attention to theſe things will, I am perſuaded, convince your doubting mind.

That we may be able to believe like Chriſtians, to live like Chriſtians, and to die like Chriſtians, is the prayer of

ADELPHUS.

N. B. *Who are the leading characters of balls and aſſemblies and promiſcuous dances of the ſexes? Are they devout and praying Chriſtians? Who preſides at theſe jovial interviews? Chriſt or the prince of this world? Were you, Euſebia, on your death-bed, would you ſend for your aſſociates at balls to pray with you, or for devout Chriſtians, who diſapprove promiſcuous dances? Who are the apparent candidates for heaven, thoſe who excel in dancing, or thoſe who excel in praying? Can you go into your cloſet previouſly to a dance, and on your knees beg God to give you and the company a devout dance? If not, never, never go to a dance again. For we ought never to engage in diverſions which God has not inſtituted, and on which we cannot conſiſtently and in a holy manner aſk his bleſſing. O, Euſebia, "in all thy ways acknowledge God, and he will direct thy paths." But if you forget him, he will forſake you.*

(To be continued.)

LETTERS ON SOLITARY DEVOTION.

(Continued from p. 98.)

FROM *PASCAL* TO *JULIA.*

LETTER XVIII.

MY DEAR JULIA,

THE ſtate of which you now complain, is, I acknowledge, much worſe than the former. To be ſottiſhly ſtupid without any ſenſe of God, and divine things, to be callous to the claims of duty, realizing ſcarcely at all the loſs which follows diſtance from God, or the criminality of ſin; though it cannot be ſo diſtreſſing, as diſtreſs ſuppoſes perceptible feeling, is yet much more to be deprecated than pungent grief. I did hope that you

you would not be the ſubject of this greateſt of all evils. And yet, why ſhould I hope ſo, when it is ſo far from being uncommon? The concluſion from this is not to be readily admitted that you have no religion. But how ſhall I apologize for ſtupidity? One knows not how to treat it with much gentleneſs. Who can be reconciled to the thought, that any real Chriſtian, who has taſted that the Lord is gracious, ſeen ſpiritually the glory of the dear Immanuel, and vowed, by the moſt ſolemn public as well as private engagements, perpetual allegiance to him, ſhould ſink into an unfeeling and ſtupid ſtate of mind? Of all other things it is the moſt diſguſting. It is abſolutely horrible. Such a reverſe of what we ought to be, of what Chriſt and his apoſtles were; of what the precepts and honour of Chriſtianity demand, is hardly ſupportable. In you, favoured as you have been with the bleſſing of a ſtrong hope, it is peculiarly inexcuſable. How can I forgive you, how can you forgive yourſelf, that you thus requite the Lord for all his kindneſs? If any creatures in the univerſe ought to be feelingly alive, prompt at every call of duty, ready to every good work, repleniſhed veſſels of love, the diſciples of Jeſus Chriſt ought to be ſo. Inſenſibility is perfectly incongruous to their profeſſions, and their hopes. In vain do we look for religion any where but in feeling, and in the ſpontaneous expreſſions of it. Holy feeling conſtitutes the life and happineſs of the heavenly world. Without it that bliſsful region would be nothing but a joyleſs waſte. When Chriſtians meet each other without the glow of affection, they meet and part as ſtrangers. When they worſhip together, or in ſecret, in this ſtate, it is almoſt with the dulneſs of the mere formaliſt. Religion gets little honour from them while in ſuch a frame. Their light does not ſhine. Their aid to others is ſo feeble, that they almoſt injure the cauſe they ſeem to befriend. Love is the only ligament of minds. This muſt unite, or they are aſunder. With reſpect to unſanctified perſons, the influence of this inſenſibility is pernicious. Conviction of the truth and of the reality of religion, wear off from the hearts of worldly men when they ſee profeſſors as indifferent to its real intereſts as they are. And ſo we ſhall appear to them in proportion as inſenſibility creeps upon us. Sinners know that the Chriſtian is repreſented in the ſcriptures as a living, feeling, active character; preſſing on continually towards the mark for the prize of his high calling in Chriſt, and diſcern readily that tacit denial which is given to theſe repreſentations in the indifferency of the profeſſor. O how ungratefully do we treat our bleſſed Lord! How do we undervalue the unlimited riches of his ſalvation, when lukewarmneſs beſots us? Awake, I beſeech you, my dear ſiſter, out of this lethargy. Shake yourſelf from the duſt, O captive daughter of Zion; and

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be thou like a roe, or a young hart upon the mountains of Bether. Say, "I will ariſe and go about the city in the ſtreets; and in the broad ways I will ſeek him whom my ſoul loveth." Cry, "Draw me, I will run after thee." The addreſs of our deareſt Lord is, "Behold, I ſtand at the door, and knock; if any man open the door I will come in to him, and ſup with him, and he with me." The difficulty is, you have ſhut this beſt of friends out of your heart. You have ſlighted his company. You have reſigned yourſelf to ſome ſort of ſpiritual adultery. This vile commerce, though it be internal only, muſt be abandoned. Return with weeping and mourning to Chriſt. What, Julia ſtupid! Julia! ſhe who began ſo well, who promiſed ſo much, who has gained the eſteem of her chriſtian friends by the lovely vigour of her piety; lately the blooming flower, now the winter bitten, leafleſs ſhrub? What! ſo ſtupid, by your own confeſſion, as, through mere coldneſs and indifferency, to omit the ordinary exerciſes of ſecret prayer! What, turn away from God, from Chriſt, from all holy objects! Put religion aſide as a matter of mere occaſion! Is this worthy of a diſciple of Chriſt? Is this to grow and flouriſh like a cedar of Lebanon? Is this to ariſe, and trim your lamp? I tremble for you, my ſiſter. O how ſhocking it would be if Julia ſhould be found at laſt a poor Chriſtleſs ſinner; and be mingled with all the enemies of God in hopeleſs ruin! Hoping to hear better things of you, and that you and your Redeemer have had a pleaſant meeting, I remain with great concern for you, Yours, &c.

LETTER XIX.

NAY, Julia, I did not mean "to plant daggers in your heart." I meant to reprove you: for ſtupidity deſerves it. I love you too well to ſuffer you to remain unfeeling to the infinite objects of your religious concern. Yet for worlds I would not drive you to deſpair. Perhaps you have taken more of reproof than my words were deſigned to convey. But in fact I wiſh you to take a pretty large ſhare. Surely it is very imprudent, it is quite aſide from the path of duty, to neglect prayer becauſe we feel comparatively dull. This is too quakeriſh. Is this the alternative to get rid of dulneſs? Are we to expect to be freed from our ſtupidity in the neglect of duty? Is not flight to God in importunate prayer, the ready way to recover our ſenſibility? Have we forgot the promiſe, "they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint?" Yet I did not intend to reduce you to the concluſion, that you have no religion. You ought not to abandon your hope from any thing I have ſaid, or

from

from any thing in your circumſtances. If your ſtupidity gave you no degree of uneaſineſs, I ſhould indeed be terrified reſpecting you. But it is in ſome degree at leaſt your burden. It is your burden becauſe of its inherent baſeneſs; becauſe it involves ſo much the abſence of the lovely ſenſibilities of religion. This implies that you have ſome right feelings. Do not then utterly deſpond. If I have ſmitten you, it is poſſible it may be found as an excellent oil. Theſe ſorrows I truſt will have an end. I will not ceaſe to pray for you, and you ſhall hear from me ſhortly. With unabating tenderneſs, I am yours, &c.

(To be continued.)

TO THE EDITORS OF THE M. MISSIONARY MAGAZINE.

REVEREND GENTLEMEN,

THE following letter on the death of an orthodox, promiſing young Preacher, was addreſſed to his bereaved mother by a Lady, who had never ſeen her, but indulged peculiar friendſhip for her ſon. Although it was evidently written without any proſpect of publication, it may, perhaps, be not the leſs uſeful in print on this account. I have leave to ſubmit it to your peruſal and uſe. Yours, &c.

A. R.

——, March 1ſt, 1804.

DEAR MADAM,

WE are called to meet many providential diſappointments, which are truly ſevere. We cannot at preſent ſee why things take place juſt as they do; but of this we may be aſſured, that he who ſuperintends all things is God, and that he ordereth every event, and diſpoſeth of every creature and thing in the wiſeſt and beſt manner. He worketh all things according to the counſel of his own will. He is infinite in wiſdom and power, doing whatſoever he pleaſeth in heaven and on earth. A right conſideration of this tends to lead us to the moſt humbling views of ourſelves as entirely dependent on God in every reſpect, and as nothing and leſs than nothing in compariſon with him. Here we may ſee the neceſſity of being reconciled to God in order for happineſs even in this life. Thoſe, who are truly reconciled to his ſovereign will, are the only happy perſons on earth. They can acquieſce in full aſſurance, that whatever he permits, however dark and myſterious at preſent, is on the whole wiſeſt and beſt. In the ſoreſt and moſt trying afflictions they will not deſpiſe his chaſtenings, nor faint when he rebukes them. When he takes from them their deareſt friends and moſt intimate connexions, they will acknowledge his juſtice, and ſay (at leaſt in their hearts) let him do what ſeemeth

ſeemeth him good; he gave and he hath taken away, and bleſſed be his name.

This, *dear Madam*, *you* are taught by ſcripture and experience. The hand of God has touched you in a peculiarly trying manner. With a blow he has deſtroyed your expectation, and ſtripped you of *one* near and dear. Your loſs is weighty, but mourners muſt be ſtill. Be not too much caſt down, for God has done it; that Being, whom you profeſs to love, and who is better than ſons and daughters, has ſeen fit to take him away. Say it is well; though he deſtroy the hope of man, he will not do wickedly. Darkneſs for a moment may be his pavilion, yet all is bright and glorious around him. But he did not take him away, as we have reaſon to *believe*, before he was prepared to join the ſociety of angels and the ſpirits of juſt men made perfect. His work was finiſhed. Earth could keep him no longer. We hope that he is called to heaven, far from the reach of the painful ſigh, the tear of bereavement and the agonies of death. His reſignation to Providence, his willingneſs to give up his earthly all and to have the deareſt ties diſſolved, his deſires after God in Chriſt, and thoſe immortal pleaſures, which flow at his right hand, his brokenneſs of heart for ſin, his admiration of ſovereign grace, and his readineſs to lay down his life for the ſake of Chriſt and his religion, give ſuch evidence of his preparedneſs for thoſe bleſſed manſions of glory, which are kept for the righteous, as muſt conſole fainting mourners and raiſe their hearts in new acclamations of praiſe to Him, who has ſo much compaſſion on a fallen, guilty race, as (at leaſt) to ſave ſome. This may encourage the Chriſtian to perſevere in holineſs; and likewiſe convince the ſinner that nothing but pure religion will ſupport the ſoul in the laſt moments of nature.

The memory of the juſt, oh! how bleſſed. It brightens when they leave us, and gives conſolation though we ſee them no more. A friend is dead, but we have reaſon to believe that he *lives*, that he now lives in that exalted *ſtate*, where the employment of every inhabitant is noble and bleſſed. Why, then, do our hearts bleed with ſorrow and our eyes flow with tears? Chriſt ſaid to his diſciples a little before his death, "If ye loved me, ye would rejoice becauſe I go unto the Father." And can we not rejoice, when a ſaint is gone to be with Chriſt and the Father, where he is unſpeakably more happy than we can poſſibly imagine? Alas! ſuch are we, while in this imperfect ſtate, we ſee ſo little of the perfections of God, that when aſſaulted with ſore and trying afflictions, inſtead of conſidering that all things ſhall work together for the glory of God and the good of thoſe who love him, we are apt to turn to ourſelves and ſay, All theſe things are againſt us. It is neceſſary that we have a

tender ſenſe of God's afflicting hand. We muſt neither deſpiſe the rod nor faint under it. Whom the Lord loveth he chaſteneth, and ſcourgeth every one, whom he receiveth.

You, perhaps, wonder why a ſtranger ſhould trouble you with a ſcrawl; but, dear Madam, permit me to tell you, that though I am a ſtranger to your perſon, I am not to your character. I have ſo often heard of your faith in Chriſt and your benevolence and charity to the needy and afflicted, that I admire and love you. I ſhall never forget you. I have a particular reſpect for your family. May the Lord proſper them and ſpare them to you for a bleſſing.

May this find you enjoying every bleſſing, that can be conducive to your preſent and future happineſs. I ſhould be highly gratified with a letter from you, and hope that you will write to me, that is, if you have an opportunity which you may improve without injuring yourſelf or neglecting more important objects.

Pleaſe to accept this as an aſſurance of my moſt cordial reſpect and laſting friendſhip. M. S.

Mrs. ——

TO THE EDITORS OF THE MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

IF you think the following, written by a youth, who did not deſign it for the public, conſiſtent with the intention of your Magazine, you have liberty to inſert it.

CHARITY forbids us to entertain an unfavourable opinion of our fellow-creatures without ſufficient evidence. But it does not forbid us to believe the truth; it does not forbid us to believe what Jehovah himſelf has declared. When we look into the ſacred volume of truth, and find it recorded that the *carnal mind is enmity againſt God*; that in conſequence of the apoſtacy all men have become enemies to God; rebels againſt his law and government; *dead in treſpaſſes and ſins*; would it not be preſumption to ſay, man is but partially depraved, and his infantine days innocent and holy?

Terrible indeed would the conſideration be, that we are under the condemning ſentence of God's holy law; "O if my ſoul were form'd for wo, how would I vent my ſighs!" But ſilence every murmuring tongue, away every tear. There is peace on earth, and good will toward the ſinful children of men. The Saviour comes. The Lord of life and glory has bowed

bowed the heavens, and come down. The Prince of peace, the Almighty, aſſumes human nature to reconcile heaven to earth, and earth to heaven.

But how are we to be benefited by his atonement? How may we eſcape the wrath to come? Hear what the Mediator ſays, Except ye repent, ye ſhall all periſh. He began his miniſtry of reconciliation by preaching repentance; and ſent forth his diſciples to command men every where to repent. This is the firſt duty, that fallen men can exerciſe. Whatever is done before this, proceeds from a rebellious heart. Though men may comply with the external duties of religion, and frequently *ſpread forth their hands to pray*, before they comply with this reaſonable command; yet who has required this at their hands? Certain it is, that neither he, who came from heaven to publiſh the will of God to men, nor his miniſters, as ſuch, ever commanded men to do any thing before true repentance; but have every where repreſented this to be an immediate duty, and men, previouſly to their complying with it, to be in a ſtate of enmity againſt God. Could we reaſonably expect to prevail on our offended Sovereign to ſhow us mercy, to pardon our rebellion, and to receive us into his favour, while we hold faſt the weapons of our rebellion, and ſay in our hearts, We will not have him *to reign over us?* For this is the character, and this the language of every impenitent heart. All the ſacrifices, offered before repentance, are offered with ſtrange fire, which is adding ſin to ſin.

But does not every perſon repent? Yes, every perſon exerciſes ſome kind of repentance. Even that traitor, who for thirty pieces of ſilver betrayed his Maſter, *repented, went away, and hanged himſelf.* The vileſt of men, and even the miſcreants in the regions of deſpair may be, and probably are, ſorry for what they have done; and deſirous of recalling what is paſt. They may confeſs with the greateſt anxiety, horror, and diſtreſs of mind, that they are ſinners. This is repentance unto death; it is the expreſſion of a ſelfiſh, rebellious heart in the view of puniſhment. But repentance unto life is what the goſpel requires. This does not proceed from the fear or experience of miſery. It conſiſts in hating the nature of ſin, and loathing one's ſelf on account of having been a ſinner. As we all naturally love ſin, and hate holineſs, a perſon in truly repenting changes his mind from loving ſin to loving holineſs; or, in other words, throws down the weapons of his rebellion, and cheerfully ſubmits to the government of God. With deep ſubmiſſion he mourns, that he has been a ſinner, and that his heart is no more inflamed with holy love. He has no deſire, however, all things conſidered, that his paſt ſinful actions ſhould be recalled,

called, but is willing to truſt the event of them to the diſpoſal of that Being, who makes the *wrath of man to praiſe him.* Hence true repentance is the firſt exerciſe of a regenerate heart; it is a holy exerciſe, and of courſe affords unſpeakable happineſs to the ſoul. The other holy exerciſes will moſt aſſuredly follow this. Where a good work is begun, it will be continued.

As reaſonable beings, ought we not to conſider ſeriouſly, whether we have ever experienced true repentance? For if we have not, we have no part nor lot in the atonement of Chriſt. It only ſerves to aggravate our guilt, and leaves us under that law, which extends to every thought, and which knows of no mercy; that law, which condemns us for the leaſt fault, and which we have repeatedly violated. If we have continued to neglect this all important duty till the preſent time, our ſituation is truly alarming. Life is ſhort and uncertain, and we unprepared for death. He who rules in the heavens will be juſt; and juſtice requires him to treat all according to their characters. Worldly comforts are failing us; and we have no friend in the univerſe, who can afford us any real happineſs. For if God be againſt us, who can be for us? Could any perſon with propriety call us enthuſiaſts for being ſeriouſly alarmed in ſuch a ſituation as this? Can we mourn the loſs of dear friends, purſue with diligence our worldly concerns, feel anxiouſly concerned about our future ſituation in life; and yet neglect this conſcious principle within us; this immortal part, which muſt ſurvive the wreck of nature, and exiſt in endleſs wo, unleſs prevented by ſpeedy repentance? We are now priſoners of hope; life and death are at this time ſet before us; nothing prevents our immediate repentance, but our own unwillingneſs. One moment's delay may prove fatal. We cannot plead the leaſt excuſe. God is under no obligations to make us willing to repent. To flatter ourſelves, that we ſhall repent at ſome future time, is not only dangerous, but extremely abſurd. For that, which prevents us from repenting *now*, will forever prevent us, unleſs it is removed by the ſovereign grace of God. And can we reaſonably expect to obtain his grace by continuing to rebel againſt him? Should any contend, that he can repent without ſovereign grace, he is equally unreaſonable in neglecting it for a moment; for beſide his continual expoſedneſs to endleſs ruin, he is making the work ſtill harder, increaſing the magnitude of his ſins, and doing what he means to wiſh he had not done; and at the ſame time neglects to prove by actual experiment the fallacy of the doctrine of ſovereign grace, while he contends, that he is capable of doing it.

Let us not deceive ourſelves with a falſe repentance, nor preſumptuouſly expect a more favourable opportunity; ſince *God now commands all men, every where, to repent.*

JUVENIS.

CONSTITUTION AND RULES

Of the CONGREGATIONAL SOCIETY of the STATE of NORTH-CAROLINA, for promoting the INTERESTS of RELIGION.

It having been propoſed by the Congregational Aſſociation of South-Carolina, to form amongſt the piouſly diſpoſed in the ſeveral congregations under their care, a Society for promoting the intereſts of religion,

We, the Subſcribers, having concurred in that important deſign, and entered into engagements to pay ſeverally the ſum propoſed by the Aſſociation in order to our becoming Members of ſaid Society; do hereby agree to, and adopt the following Conſtitution for our future order and regulation in our proceedings.

ARTICLE I.

The Style and Title of this Society ſhall be, The Congregational Society of the State of South-Carolina, for promoting the Intereſts of Religion.

ARTICLE II.

The energies of the Society ſhall be employed in diſtributing bibles, and other books of practical piety amongſt the poor, and in ſending Miſſionaries to ſuch parts of our country, either in the State of South-Carolina or elſewhere, as are deſtitute of miniſters and of the means of ſupporting them.

ARTICLE III.

The books diſtributed by the Society, and the Miſſionaries employed by them, ſhall be always ſuch as ſhall inculcate the following doctrines, viz. Thoſe of three co-equal perſons in the one only ſelf-exiſtent, eternal, unchangeable and all perfect Jehovah, the Creator of all things and the Sovereign of the univerſe; the union of the divine and human natures in the perſon of the Lord Jeſus Chriſt; the fall of the whole human race in our firſt parents, from the ſtate of rectitude and happineſs in which they were created; the juſtification and ſalvation of thoſe who belong to the election of grace, through the atonement and righteouſneſs of the Lord Jeſus Chriſt, the only Mediator between God and men; the regeneration and ſanctification of thoſe who truly believe in Jeſus Chriſt, by the agency of the Holy Spirit; the certain preſervation of believers in a courſe of holineſs, by the power of God, through faith in the Redeemer, to eternal life; the general reſurrection of the bodies of the juſt and of the unjuſt; the day of final judgment, when all mankind ſhall ſtand before the tribunal of Chriſt, and give an account of themſelves to him, as their Supreme Judge, and the everlaſting duration of the happineſs and of the miſery to which

which the righteous and the wicked ſhall be reſpectively adjudged by his impartial ſentence.

ARTICLE IV.

The funds of the Society ſhall be raiſed by the annual ſubſcriptions of its members, and by donations, contributions or legacies of all ſuch perſons as are diſpoſed to favour the deſign of the inſtitution.

ARTICLE V.

Agreeably to the rule propoſed by the Aſſociation and already acted upon, there ſhall be, for the more orderly conducting the buſineſs of the Society, a Preſident, Vice-preſident, Treaſurer and Secretary, and a board of Directors.

ARTICLE VI.

The election of theſe Officers ſhall be annual, at the time and place of the anniverſary meeting of the Society, and ſhall be determined by ballot.

ARTICLE VII.

The annual ſubſcription of each member ſhall be not leſs than five Dollars, and every perſon admitted to memberſhip muſt pay not leſs than five Dollars on his or her admiſſion as a gift to the Society; and perſons complying with theſe terms may be admitted with the approbation of a majority of the board of Directors.

ARTICLE VIII.

It ſhall be the duty of the Preſident to take care that order and decorum be preſerved in the meeting of the Society, to ſtate ſuch queſtions and buſineſs as may be properly before the meetings, to give a caſting vote on any queſtion on which the meeting may be equally divided, and to call ſpecial and occaſional meetings agreeably to the Conſtitution.

ARTICLE IX.

In the abſence of the Preſident, the Vice-preſident ſhall take his place and perform his duties.

ARTICLE X.

The Treaſurer ſhall take charge of all bonds and other ſpecialties and monies belonging to the Society, and ſhall keep the ſame ſubject to the draught or order of the Directors, as from time to time they may deem neceſſary for anſwering the purpoſes of the Society; and for the due and faithful diſcharge of his office, he ſhall give bond to any two of the Directors who ſhall be named by that board, who in that caſe ſhall be conſidered as Truſtees for the Society, in the ſum of double the amount of all the ſpecialties and monies that ſhall be put into his hands by the Society at the time of his entering into office, and the bond ſo given ſhall be recorded in the book containing the tranſactions of the Society, and then depoſited in the hands of the Preſident.

ARTICLE

ARTICLE XI.

The board of Directors ſhall be compoſed of ten Members, five of whom ſhall be miniſters as long as there ſhall be ſo many miniſters, members of the Society; but in caſe at any time there ſhall not be ſo many miniſters members, then the board ſhall be filled up by ſuch other members as ſhall be choſen by the Society by ballot.

ARTICLE XII.

There ſhall be four ſtated meetings of the board of Directors in the year, in the Independent Church in Meeting-ſtreet in Charleſton, viz. on the ſecond Tueſday of May, on the ſecond Tueſday of Auguſt, on the ſecond Tueſday of November and on the ſecond Tueſday of February, to take into conſideration the ſtate of the funds and to deviſe meaſures for promoting the deſigns of the inſtitution; and they may alſo meet at ſuch other times as ſhall appear expedient to them on their own adjournments.

ARTICLE XIII.

Any five members of the board ſhall be ſufficient to proceed to buſineſs, provided due notice of the meeting has been given to the other members.

ARTICLE XIV.

The meetings both of the Society and Directors ſhall begin and conclude with prayer.

ARTICLE XV.

The Directors ſhall determine, under regulation of the third article, what books ſhall be diſtributed by the Society, and to what amount from time to time; they ſhall alſo be empowered to contract in the manner they may deem moſt for the benefit of the inſtitution, for ſuch books as they think proper to diſtribute, and to draw upon the Treaſurer for the payment of ſuch contracts; they ſhall alſo, under regulations of the third article, examine all candidates for the miſſion under the direction of the Society, and no miſſionary ſhall be employed by the Society, unleſs approved by them: the Directors ſhall alſo determine what pecuniary allowance ſhall be made to the miſſionaries for their ſervices.

ARTICLE XVI.

All orders or draughts upon the Treaſurer ſhall be ſigned by the chairman of the board of Directors, by their order, and ſuch draughts or orders ſhall be the Treaſurer's vouchers for his payment of the ſums for which they are drawn.

ARTICLE XVII.

Special or occaſional meetings (when requiſite) of the Society ſhall be called at the inſtance of the Directors, or any five members

bers of the Society, and notices of the ſame, ſigned by the Preſident, ſhall be forwarded by the Secretary to the ſeveral members.

ARTICLE XVIII.

When any office of this Society ſhall be vacated by death or reſignation, ſuch office ſhall be filled up by the appointment of the Directors until the next following anniverſary meeting.

ARTICLE XIX.

The anniverſary of this Society ſhall be on the Wedneſday after the ſecond Tueſday in May, on which day there ſhall be a Sermon preached in Charleſton by ſuch miniſter as may be agreed upon by the board of Directors, after which a collection ſhall be made for the benefit of the Society, and ſermons ſhall be preached for the above purpoſe of raiſing collections in ſuch other places and by ſuch miniſters as may be fixed upon by the ſaid board of Directors.

ARTICLE XX.

No book ſhall be purchaſed to give away, nor accepted as a gift to the Society for the purpoſe of giving away, unleſs approved by the unanimous voice of the Directors at a regular meeting; nor ſhall any book already approved by them, be eraſed from the Society's liſt of diſtribution, but by a ſimilar unanimous agreement of the Directors.

ARTICLE XXI.

A book ſhall be provided at the expenſe of the Society in which the Secretary ſhall keep a liſt of the members of the Society and a faithful record of its tranſactions, which book ſhall be produced at every meeting of the Society.

ARTICLE XXII.

The Treaſurer ſhall furniſh himſelf with a book or books at the expenſe of the Society, in which he ſhall keep his accounts of the monies and other ſpecialties of the Society in his hands, of all payments made by him by order of the Directors, and of all ſums received by him in behalf of the Society, a fair ſtatement of which he ſhall lay before the Society at their anniverſary meeting.

ARTICLE XXIII.

Perſons deſirous of becoming members of this Society after the ratification of this Conſtitution may apply, by letter or otherwiſe, to the chairman of the board of Directors, and then ſhall be balloted for by that board at a quarterly meeting, and if admitted, on complying with the condition in the ſeventh article and ſigning this conſtitution, they ſhall be enroled in the liſt of the members, and entitled to a vote in all the tranſactions of the Society.

ARTICLE

ARTICLE XXIV.

Fifteen members of the Society ſhall be ſufficient to proceed to buſineſs, but no article of this conſtitution ſhall be altered but by the agreement of two thirds of its members, and that not without notice has been given of the intention of moving for ſuch alteration at leaſt at the anniverſary meeting next previous to that at which the queſtion ſhall be determined.

RATIFIED *and confirmed this tenth day of February*, 1802, *in the Independent Church in Meeting-ſtreet, Charleſton, South-Carolina.*

WILLIAM HOLLINSHEAD,
PRESIDENT.

HUGH PATERSON,
SECRETARY.

CONFERENCE

Between a Calviniſt and Methodiſt on the poſſibility of falling from Grace.

C. GOOD morning, friend. It gives me pleaſure to wait on you to-day. For I am at leiſure and ready to attend to the intereſting ſubject ſuggeſted in your billet.

M. I thank you, Sir, for this friendly reception. I rather feared you would decline the interview on account of the ſubject.

C. Your fears were groundleſs: for I love to converſe with men of candour and information on any theological topic. To ſave time let me deſire you to ſtate your queſtion.

M. Is it not poſſible for good men to fall from grace?

C. You will perhaps think me a ſtrange Calviniſt, for I ſhall anſwer in the affirmative. It is poſſible to fall from grace.

M. Are you, Sir, in earneſt?

C. Surely I am. For if men are free agents both before and after converſion, and not machines, why is it not as naturally poſſible for a Chriſtian to diſbelieve and be loſt, as for a ſinner to believe and be ſaved?

M. But you actually ſurpriſe me!

C. It is hoped your ſurpriſe will not be permanent nor injurious.

M. Let me comprehend you fully. Is it your opinion, while a Calviniſt, that it is poſſible for a real Chriſtian to diſbelieve Chriſt and reject him?

C. Yes, Sir, it is; and I am a ſtrict, ſtaunch Calviniſt too.

M. And do you believe the Bible ſupports the poſſibility of a Chriſtian's falling from grace?

C. Yes, Sir, decidedly and moſt conſpicuouſly.

M. I am really thunder ſtruck.

C. I cannot help it; for I relate the ſimple truth of my heart and theory.

M. Let me, for the ſake of ample ſatisfaction, call your attention to that claſs of ſcriptures, which all able Methodiſts improve to ſupport the poſſibility of falling from grace.

C. With all my heart. The import of Scripture muſt decide the controverſy between Methodiſts and Calviniſts. To the law and the teſtimony forever.

M. What ſhall we think of this text in the 33d of Ezekiel, "When the righteous turneth from his righteouſneſs and committeth iniquity, he ſhall die; but if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live?"

C. We muſt conclude, according to this obvious contraſt, that it is as naturally poſſible for the righteous to fall from holineſs, as for the wicked to riſe to it. In other words, if ſinners have natural ability to become holy, Chriſtians have natural ability to become unholy, and Chriſt's final enemies.

M. You then believe, that the prophet ſupports the poſſibility of falling from grace.

C. Yes; as really as he ſupports the poſſibility of a ſinner's converſion or reformation. If we believe one, we cannot diſbelieve the other.

M. I am more ſurpriſed than ever. But let me, to prevent all miſconception, call your attention to the words of Chriſt in the 15th of John. "I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit. But if a man abide not in me, he is caſt forth as a branch, and is withered." Now, Sir, what is the import except this, that there is a poſſibility of final ſeparation between the vine and the branches?

C. I grant, without any heſitation, that this is the manifeſt and real import of the paſſage. For Chriſt uſed the ſimilitude to inculcate the neceſſity of unremitting faithfulneſs on his diſciples, in order to ſecure ſalvation. But why, my friend, do you preſent this as a ſolitary inſtance of the nature? For when Chriſt ſays, "Ye are the ſalt of the earth; but if the ſalt have loſt its ſavour, it is thenceforth good for nothing, but to be trodden under foot," he inculcates a congenial ſentiment. To the ſame purpoſe he alſo ſays in a different connexion, "If any man

man put his hand to the plough, and look back, he is not fit for the kingdom of heaven." Surely if there is no poſſibility of falling from grace, we derive no inſtruction from theſe ſimilitudes.

M. I thank you, Sir, for citing theſe texts which have eſcaped the Methodiſts, though as much to the purpoſe as any they have uſed.

C. You are welcome; for truth and not victory is the object. To prevent your being too fond, however, of claiming texts to invalidate the theory of Calviniſts, pleaſe to remember, that the claim muſt be relinquiſhed in caſe of erroneous calculation. If, on examination, all theſe texts directly eſtabliſh a different point, your labour will be more than loſt; for it will expoſe and invalidate your theory.

M. I have nothing to fear from that ſuggeſtion; for I need no aid except from volunteers. Let me then aſk, whether the apoſtle does not advocate the poſſibility of falling from grace, when he ſays, "But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſtaway?".

C. He certainly does; and if there is no poſſibility of falling from grace, we diſcover no pertinency in his expreſſion. He bridled his luſts and ſubdued his appetites to ſave his ſoul. To ſuppreſs the dangerous influence of the fleſh he was the moſt vigilant. How beautiful the connexion! If I do not lay aſide every weight, if I do not run with all my might, I ſhall loſe the prize: for the race and the prize are connected. Nothing can be plainer, than that he conſidered perſonal exertion inviolably connected with ſalvation; and conſequently that there was a poſſibility of his falling from grace. He ſaw his feet on the precipice and trembled.

M. But, let me query a little further. What is the deſign of inſpiration in this paſſage, which Arminians have always urged againſt the Calviniſtic doctrine of final perſeverance; "For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God and the powers of the world to come, if they ſhall fall away to renew them again to repentance?"

C. Sir, I believe the apoſtle is here addreſſing real Chriſtians, which is evident from the connexion; and I believe there is no pertinency or conſiſtency in the paſſage, except on the principle of the poſſibility of Chriſtians falling from grace. For who, except real Chriſtians, in the appropriate ſtyle of Scripture have been enlightened, have taſted of the heavenly gift, of the good word of God, and of the powers of the world to come? Who except Chriſtians have been made partakers of the Holy Ghoſt,

or

or of the divine nature, and are the ſubjects of ſaving repentance? Surely this deſcription of exerciſes does not correſpond with the experience of graceleſs, unrenewed men; and therefore proves it poſſible for Chriſtians to fall from grace.

M. I find that we are ſtill agreed: but for the ſake of farther ſatisfaction permit me to call your attention to ſeveral other texts which appear to be rather hoſtile to the Calviniſtic doctrine of final perſeverance.

C. With all pleaſure; for the truth is precious beyond all eſtimation.

M. What then is the apoſtle's object when he ſays, Heb. x. 14. "For if we ſin wilfully after that we have received the knowledge of the truth there remaineth no more ſacrifice for ſins?" He alſo adds, while attending to the deſtruction of thoſe who violated the law of Moſes: "Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the ſpirit of grace?"

C. The apoſtle's object, Sir, in theſe and all ſimilar paſſages is to preſs the abſolute neceſſity of final perſeverance in order to obtain ſalvation.

M. What is your expoſition of this text; "Now the juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him?"

C. It is this; there is a poſſibility of the Chriſtian's falling from grace, or of drawing back to perdition: otherwiſe this hypothetical mode of expreſſion is deſtitute of inſtruction. Accordingly the apoſtle ſays, in the next verſe: "But we are not of them who draw back unto perdition; but of them who believe to the ſaving of the ſoul."

M. I tell you, Sir, I am really amazed.

C. At what, my friend?

M. At your coincidence with Methodiſts who advocate the poſſibility of Chriſtians falling from grace.

C. I am not a Methodiſt; and there is no occaſion for amazement relative to my conſtruction of the texts which have been examined, if we view things correctly. But let me aſk; have you any other cardinal texts in mind which in your judgment diſprove the final perſeverance of ſaints?

M. We could mention a few others of ſimilar complexion; but as the texts already examined are our cardinal ones, we ſhall enumerate no more.

C. Then you will give me leave to be deeply ſurpriſed and amazed too in my turn.

M. Why ſo, my friend?

C. Becauſe

C. Becauſe the texts already mentioned, and a thouſand more of the ſame import, are nothing to your purpoſe; for they only urge the neceſſity of conſtant faithfulneſs, becauſe it is naturally poſſible for Chriſtians to fall from grace. They prove that perſevering faith in Chriſt is the condition of ſalvation; but not that any good man ever did, or ever will finally fall from grace.

M. But how, Sir, is all this? For I verily thought you coincided with me, in the conſtruction of thoſe texts which invalidate the doctrine of final perſeverance.

C. The miſtake, Sir, is yours. For inſtead of acceding that the texts we examined diſcarded the Calviniſtic doctrine of final perſeverance, I only held that they prove the natural poſſibility of falling from grace, and the neceſſity, the abſolute neceſſity of unremitting faithfulneſs in order to be ſaved.

M. And do you after all hold to the doctrine of final perſeverance?

C. Yes, Sir, as firmly and decidedly as I believe the perpetuity of the throne and exiſtence of Deity. Accordingly ſays the great Shepherd; "My ſheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh; neither ſhall any pluck them out of my hand. My Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

M. Sir, I now wiſh to underſtand your theory rather than to diſpute it. "How can theſe things be?"

C. There is no perplexity attending them. This, Sir, is a ſtate of probation and not a ſtate of confirmation. As the apoſtate angels and men were probationers till they violated God's command; ſo all Chriſtians on earth are in a ſtate of probation, and therefore have natural ability to fall from grace. For it is abſurd to ſtyle Chriſtians probationers, unleſs they are capable of proving themſelves the final enemies of Chriſt as well as his final friends. Aſide from this conſideration Chriſtians have no alternative of life or death, and are not in a ſtate of probation. You will not deny that Chriſtians are probationers.

M. It muſt be confeſſed, that Chriſtians are in a ſtate of probation. It muſt alſo be confeſſed, that they have the alternative of life or death; and conſequently that it is naturally poſſible for them to chooſe death rather than life. The connexion of theſe truths is convincing and undeniable.

C. It will then follow, that all Chriſtians, ſeeing they are ſanctified but in part, need the powerful motive to unremitting faithfulneſs which is urged by the texts we have examined. For none except thoſe who endure to the end will be ſaved.

M. Sir,

M. Sir, I ſee it; and I ſee that thoſe who have natural ability to keep the ſtrait and narrow way which leads to eternal life, have alſo the ſame ability to forſake it, and prefer the broad road which leads to deſtruction. For he who has ability to act rightly has equal ability to act wrongly.

C. Yes, Sir, the neceſſity of dying faith in order to ſalvation proves the equal neceſſity of living faith. For living men are dying men, and know not how ſuddenly and unexpectedly they ſhall be ſummoned to appear before their Judge. Hence the neceſſity of all thoſe exhorting texts we have examined which not only prove the neceſſity of faith at a dying moment, but the poſſibility of being arreſted by death while deſtitute of it. Hence we infer,

1. That Arminians or Methodiſts cannot diſprove the doctrine of final perſeverance. For the texts they preſs for this purpoſe are volunteers to urge the neceſſity of perſeverance on the natural poſſibility of a final failure. The Bible, while Chriſtians are ſaved by the merit of Chriſt only, obliges them to perſevere in holineſs as though their ſalvation were attainable by their own perſonal faithfulneſs.

2. We infer that the doctrine of the ſaints final perſeverance does not, as Arminians pretend, flatter careleſs and licentious characters. Chriſtians, even the beſt Chriſtians, muſt work or die. Like Paul they muſt bridle their luſts and reſtrain their appetites; they muſt keep under their bodies and bring them into ſubjection; they muſt run with the utmoſt vigour, and reſolutely fight the good fight of faith, till death ſhall terminate the conflict; or they will loſe the prize and deſtroy their ſouls.

3. We have reaſon to fear there are many falſe profeſſors of religion. For there are but few church members who appear to be ſuitably diſengaged from temporal objects and ſuitably attentive to the high concerns of the eternal world.

4. We infer that men muſt be addreſſed on the ſubject of duty according to the natural ability they poſſeſs, and not according to their deſtitution of it. For neither the decretive will of God, nor his elective will, nor the univerſality of his government, nor any influence whatever interferes with man's voluntary agency. Men are free, and the univerſe is full of motives to induce all right volitions and to ſuppreſs all wrong volitions.

M. I confeſs your conſiſtency; and will farther examine the ſubject. For the Bible is a harmonious book.

C. Think of theſe queſtions.

1. Have the non-elect natural ability to believe? For God has determined they ſhall not.

2. Have

2. Have the elect natural ability to diſbelieve?
3. Could man be a moral agent if deſtitute of natural ability to do rightly and wrongly?

FAREWEL.

TO THE READERS AND PATRONS OF THIS MAGAZINE.

MY DEAR FRIENDS,

THOUGH you may find yourſelves "a little flock," "a few names" in the neighbourhood where you live, yet perhaps more are engaged in the good work of enlarging the Redeemer's kingdom, than you may imagine. It is always pleaſant to know, that good and wiſe men think and act with us; but never is it more ſo, than in our exertions to promote true religion. I truſt, therefore, the following ſketch of facts, from authentic documents, may be encouraging. They are glad tidings of Zion's proſperity.

At the mention of Miſſionary labours, the ſociety of London neceſſarily riſes to view. Like a beacon on the top of a hill, it gives light far and wide. The good they have done baffles all calculation. The iſlands of the Pacific ocean early attracted their attention. As early as Auguſt, 1796, they had purchaſed a ſhip, the Duff, and procured twenty-nine Miſſionaries, who ſailed from London on the 10th of the month, and after a proſperous voyage arrived at Otaheite on the 6th of March, 1797, where ſeventeen of them were left, while nine went to Tongataboo, one of the Friendly Iſlands, and one to the Marqueſas, two returning with the ſhip. Altho' in the courſe of the year eleven of the Miſſionaries at Otaheite fled from the dangers which threatened them to Port Jackſon in N. Holland; altho' the French, in defiance of the benevolent deſign of her deſtination, captured and made a prize of the ſhip Duff, the Society were not diſcouraged. Soon they ſent eleven other Miſſionaries to Otaheite. Three of thoſe, who were ſent to Ardeo, were murdered, and the others ſaved themſelves by leaving the iſland. The wars of the natives *there* and at Tongataboo have put the proſpect of their converſion at a diſtance. Still the laſt account we have ſeen informs us there were fourteen Miſſionaries at Otaheite. At the ſame time the Society had twelve Miſſionaries in the ſouthern parts of Africa. Their labours were unwearied, their zeal ardent, and their ſucceſs glorious. In one congregation ſix hundred regularly attended public worſhip. Many thouſands there are liſtening to the joyful ſound of the goſpel. This one ſociety has ſent a hundred miſſionaries to different parts of the world; ninety eight of whom they educated

cated for the glorious work. They ſupport a ſeminary in which a number of young men are riſing up to enter the miſſionary field. Animated by their ſpirit a Miſſionary Society has been founded in Africa at the Cape of Good Hope.

The Edinburgh Miſſionary Society are valiant for the promotion of the goſpel in diſtant regions. They have eſtabliſhed a miſſion in Ruſſian Tartary. We truſt it may give the world an example of what may be effected by Chriſtian zeal directed by wiſdom. At Karap, near Mount Caucaſus, Mr. Brunton and his aſſociates have begun the good work of inſtructing the Tartars. This ſociety has educated ſixteen miſſionaries; they have generouſly aſſiſted the London, the Moravian, and Baptiſt miſſionary ſocieties; they now in connexion with the Glaſgow Miſſionary Society are ſupporting a miſſion in the iſland of Jamaica.

The Society in Scotland for propagating Chriſtian Knowledge are doing great things. They ſupport three hundred teachers of ſchools, who inſtruct 15719 children. They ſupport 13 miſſionaries and catechiſts. They ſupport ſix ſtudents in divinity. They diſperſe among the poor vaſt numbers of pious books; they are about printing ten thouſand teſtaments for the poor people in Scotland.

The Baptiſt Aſſociation in India has been ſucceſsful. Several thouſands have hopefully embraced the goſpel, and many congregations for Chriſtian worſhip have been eſtabliſhed.

The Moravians are not behind any of their brethren in zeal or ſucceſs. In 1802 they employed 166 miſſionaries. In the Daniſh Weſt-India iſlands they had 32 miſſionaries, in Antigua 17, St. Kitts 4, Jamaica 8, Barbadoes 2, Tobago 2, Greenland 16, Labrador 25, Quebec and Newfoundland 3, among the Indians of North America 19, in South America 24, among the Hottentots 10, Ruſſian part of Aſia 2, Eaſt Indies 2. Their converts from paganiſm they reckon at 24,000. In the iſland of Ceylon a great work is going on. The population is about 100,000. It is divided into diſtricts and pariſhes, in which ſchoolmaſters and preachers inſtruct the natives. The work of the Lord is peculiarly proſperous in Greenland, ſome of the Weſt-India iſlands, and the Cape of Good Hope.

Thus has the pure flame of Chriſtian zeal ſpread over the iſland of Great Britain. Our country, my brethren, have not heard this joyful ſound in vain. A good portion of the ſame ſpirit has been diſplayed in the middle and northern States.

The General Aſſembly of the Preſbyterian church are employing ſchoolmaſters and miſſionaries to inſtruct and civilize and chriſtianize the Catawba and Cherokee tribes of Indians.

The New-York Miſſionary Society have been particularly attentive to the deplorable ſituation of the ſavages. In 1800 they

they ſent an able miſſionary among the Chickaſaws. Decent attention was paid to his inſtructions. It may be hoped the ſeed ſown may produce a harveſt. They have alſo a miſſionary among the Senecas, and Tuſcaroras. The proſpect is very encouraging. The Tuſcaroras have written a moſt affectionate and grateful letter to the Directors in New-York. Among other things they ſay, "Fathers and Brothers, we are very ignorant, we are poor; you have much light, you are wiſe and rich; we feel ſorrow for our children. We aſk you, fathers and brothers, will you not pity us, and our poor children? Do not ſtop. Think poor Indians muſt die as well as white men; we pray you never to give over and leave poor Indians, but follow them in dark times, and let our children find you to be their fathers and friends when we are dead. We and our fathers have long been under dark clouds, no friends to help us to know the will of the good Spirit. We will now believe you to be our friends; we will open our ears to any good man you may ſend among us; we will uſe him kindly."

The Connecticut Miſſionary Society are patronized by the Legiſlature. Their funds are very conſiderable, and their exertions and uſefulneſs correſpondent. The laſt year they employed thirteen miſſionaries, ſome of them the whole time.

The Berkſhire and Hampſhire Miſſionary Societies have ſeveral miſſionaries employed in different parts of the country among our new ſettlements. The Society for propagating the Goſpel inſtituted at Boſton has handſome funds. They aſſiſt in the ſupport of three miſſionaries and a number of ſchools among the Indians. They have commonly two or three miſſionaries a part of the year in the Diſtrict of Maine. They have done much for the inſtruction of the poor people on the Iſle of Shoals. A great number of ſerious books they have diſtributed among the people of Maine. The Piſcataway Miſſionary Society in New-Hampſhire have employed four miſſionaries a part of the laſt year, and their exertions promiſe much future uſefulneſs to the cauſe of true religion. Theſe are but a part of the good things which God is doing for his church. The one half, my friends, has not been told you. Miſſionaries employed at Sierra Leona and other places in Africa I have not mentioned. There is now a great outpouring of the Spirit in the weſtern parts of Vermont. In many towns religion is the great object of attention. Great additions have already been made to the churches. In the State of New-York are extenſive revivals of religion. In New Connecticut and that wide country extending from the Ohio to the Lakes is a wonderful work of divine grace.

Do not your hearts burn within you, my friends, at the recital of theſe things? You are not alone. A multitude of good

people in this country are engaged with you. A multitude in Europe are animated with the ſame divine zeal. Angels rejoice in the good work. It is the work of God and Chriſt. Surely they, who are for us, are more than they who are againſt us. We ſhall ſee a glorious harveſt; we ſhall reap in due time, if we faint not. Be perſuaded then to devote a due portion of your influence and property, your devout wiſhes and exertions to convey the knowledge of the goſpel to the people and nations, who ſit in darkneſs and the ſhadow of death. Were your children and your friends in ſuch an awful ſtate, would you not beg and entreat every acquaintance to aſſiſt you in opening their eyes, in ſaving their ſouls?

EUSEBIUS.

ORDINATIONS.

ORDAINED, September 12, at Bradford, by the middle Eſſex Aſſociation, Charles Coffin, an Evangeliſt. The introductory prayer was offered by the Rev. Mr. Dutch of Bradford, the ſermon was preached by the Rev. Mr. Spring of Newbury-Port, the conſecrating prayer was offered by the Rev. Mr. Frieſbie of Ipſwich, the charge was given by the Rev. Dr. Dana of Ipſwich, the fellowſhip of the churches by the Rev. Mr. Woods of Newbury, and the concluding prayer was offered by the Rev. Mr. Pariſh of Byfield.

ORDAINED at Newport, R. I. ſucceſſor to the late Dr. Hopkins, 12th inſt. Rev. Caleb J. Tenny. Introductory prayer by Rev. Dr. Emmons of Franklin, Sermon by Rev. Dr. Burton of Thetford, Vermont; conſecrating prayer by Rev. Mr. Sanford of Medway, charge by Rev. Mr Hopkins of Salem, Right Hand of Fellowſhip by Rev. Mr. Patten of Newport, concluding prayer by Rev. Mr Smith of Hollis, N. H.

INSTALLED on the 19th of September, the Rev. Mr. John S. Popkin over the firſt church and congregation of Newbury. The introductory prayer was made by the Rev. Mr. Pariſh of Byfield, the Sermon was preached by the Rev. Mr. Pierce of Brookline, the conſecrating prayer was made by the Rev. Dr. Eliot of Boſton, the charge was given by the Rev. Dr. Barnard of Salem, the right hand of fellowſhip by the Rev. Mr. Andrews of Newbury-Port, and the concluding prayer was made by the Rev. Mr. Appleton of Hampton.

To the Editors of the M. Missionary Magazine.

Reverend Gentlemen,

A reader of your uſeful Magazine would be exceedingly gratified to find in ſome ſucceeding number, an expoſition of the following text of ſcripture.

Luke xvi. 9. "Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations."

HYLAS.

ANSWER TO THE REQUEST OF HYLAS.

USE the world as not abuſing it; and it will carry in a ſavourable teſtimony, which will be the occaſion of your being received into the houſe made without hands.

AN explanation is requeſted, by a reader of the Maſſachuſetts Magazine of Ezek. xx. 25. "Wherefore I gave them alſo ſtatutes that were not good; and judgments whereby they ſhould not live."

And alſo Ezek. xiv. 9. "And if the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael."

THE NATURE, CERTAINTY AND EVIDENCE OF CHRISTIANITY:

In a LETTER from Mrs. SARAH OSBORN to her Friend, in great Darkneſs, Doubt and Concern, of a Religious Nature.

1753.

My very dear, dear Friend:

I HAVE thought much on thoſe few lines you began to write to me; and do not at all wonder that you expect I ſhould improve every opportunity to relieve you.—For ſurely the ſtrong bonds of friendſhip, with which we have for ſome years been bound to each other, (were there no bonds of grace at all) demand this; and how much more when theſe are added? And truly, my dear Friend, it has not been owing to want of tenderneſs and compaſſion towards you, under your diſtreſſes,

diſtreſſes, that my tongue as well as pen have oft been ſilent. No! my bowels yearned, and I longed to ſpeak many times; but your difficulties were ſuch, that I dare not open my lips, leſt a ſubtil adverſary ſhould turn that againſt you, which I intended for your comfort, and ſink your ſpirits the lower, as has ſometimes, you know, been the caſe.

And oh that God will now bleſs the poor weak endeavours of a worthleſs worm to refreſh you! If ſo, it will rejoice me much: but whether it pleaſe him to uſe a poor nothing creature as an inſtrument or no, I am perſuaded he will in his own time revive you, and I rejoice and praiſe him on your behalf, by grace, that he will turn your captivity; and that he will bruiſe ſatan under your feet ſhortly, and make him gladly quit the field, and leave you to enjoy your God. For, bleſſed be God, Chriſt Jeſus is ſtronger than he and all his combined legions; and he can't reſiſt his power, though he has audaciouſly ſtruck at his honour, and endeavoured to impede his bleſſed work in your ſoul. Does or has the bold-daring ſpirit preſumed to inſinuate that all religion is vain, imaginary and deluſive? Does he pretend that none can know they are right? Tell him he is a liar, God has declared him ſo; and oh I am bold to ſay, I have proved him ſo.—He has told me the ſame tale; but, bleſſed be God, I do know that religion is no imaginary thing, but a ſubſtantial reality. I do know that there is a God of boundleſs perfections, truth and faithfulneſs; that will not deceive; no, nor forſake the ſoul that puts its truſt in him.

But now perhaps you will ſay, aye, but how do I know this God is mine; and that I myſelf am not deceived? I anſwer, by the evidences of a work of grace wrought in my ſoul. And now as God ſhall enable me, my dear friend, I'll tell you truly what God has done for my ſoul, and what I call evidences of a work of grace. This queſtion I could never fully verbally anſwer, when with you, which makes me now attempt to explain myſelf.

Firſt, then, I do know that God has, by his word and Spirit, convinced me of ſin, that I was by nature a child of wrath, an heir of hell, an enemy to him, and his ways, yea, enmity itſelf; dead in treſpaſſes and ſins; and that I was utterly unwilling to help myſelf out of this miſerable ſtate, being averſe to the goſpel way of ſalvation, wrought out by Chriſt. I plainly ſaw the cauſe of that complaint, "Ye will not come to me that ye might have life." God convinced me alſo, that by the deeds of the law no fleſh living ſhould be juſtified, and that he and his throne would be ſpotleſs forever, though he ſhould caſt me off, and condemn me to the hotteſt hell; ſince he owed me nothing, nor was any way bound to beſtow his grace upon me; and if he did, it would be abſolutely free and ſovereign.

God

God ſhewed me I was utterly unworthy that he ſhould help me.

Nevertheleſs, though I had thus deſtroyed myſelf, yet in him was my help. Yea, he diſcovered to me, that he had laid help upon ONE who is mighty to ſave to the uttermoſt all that come to God by him; even a glorious Chriſt, the great EMANUEL, God-man, even one co-equal with himſelf, the expreſs image of his perſon, in whom dwells all the fulneſs of the Godhead bodily; one every way complete and ſuited to all my wants; and that he was not only thus qualified and ſealed and ſent by the FATHER, but that he was abſolutely willing as well as able to accompliſh the great work; and would by no means caſt out any that come to him.

Well, upon this diſcovery of the amiable and lovely Jeſus, if I know that I have a being, I do know that God compelled or ſweetly conſtrained me to throw down the weapons of my rebellion, and to ſubmit to him as Prince and Saviour, and conſent to be ſaved by him in his own way, and upon his own terms; that he ſhould be the Alpha and the Omega, the foundation and the topſtone in my ſalvation. Yea, God cauſed my heart to go out after him in ſtrong and vehement deſires, and to chooſe him in all his offices, with all his benefits, to be my portion forever. Yea, he appeared to me to be in himſelf the moſt lovely and deſirable object, the faireſt of ten thouſand fairs: and God enabled me to give myſelf, my whole ſoul and body, with all my concerns for time and eternity, into his merciful and faithful hands: and had I a thouſand precious ſouls, I would gladly venture them all with him; for I am perſuaded he will keep by his mighty power what I have committed to his charge; nor ſhall all the hoſts of hell ever be able to pluck me out of his hands.

But to proceed; upon this choice, and ſurrender to Chriſt as Mediator, God the Father manifeſted himſelf to me, as my reconciled God and Father; the bleſſed Spirit took up his abode with me, afforded me his influences and aſſiſtance daily; and God made with me an everlaſting covenant, never to be forgotten, even the ſure mercies of David; and I ſolemnly gave myſelf up, all I have, am, or can do, both in life and death, in time and for eternity, to God the Father, Son, and Holy Ghoſt, to be his own in a covenant way, to be diſpoſed of as ſhall moſt conſiſt with his glory; and choſe the glorious Trinity for my portion forever, in oppoſition to all others—even a God of infinite perfections. Oh happy choice! Oh happy I, that I lived to ſee that day wherein God betrothed me to himſelf in loving-kindneſs and tender mercy!

Thus I was effectually called and made willing in the day of God's power to receive him: and to as many as received him,

to

to them gave he power to become the ſons of God, even to thoſe that believe on his name.

And now the foundation of my hopes is laid upon the Rock of Ages. And agreeable to thoſe covenant engagements, a faithful God has ever ſince dealt with me. And ſurely I can ſay, whereas I was born blind, now I can ſee; old things are done away, all things become new. Now through grace I dare appeal to a heart-ſearching God, and ſay that none of his commands are grievous; I eſteem them all holy, right, juſt and good; and long to yield an univerſal obedience to them all; yea, God does excite in me ſtrong and vehement deſires after an entire conformity to his law, as though my whole ſalvation depended thereon: while at the ſame time he will not ſuffer me to depend on any thing but Chriſt alone, notwithſtanding a ſtrong propenſity to cleave to the covenant of works; but enables me to account all things as loſs and dung and filthy rags, in point of juſtification; nor would I for a million of worlds appear before God in the beſt performance I ever did: no, it is in that ſpotleſs righteouſneſs, which Chriſt has wrought out, imputed to me, and in that only, I dare appear before God. But he gives me to ſee a beauty in holineſs, which far exceeds the luſtre of all created things. Nor do I know what deſire means, after any or all the enjoyments of time and ſenſe, compared with thoſe ardent longings and pantings, which he at ſome times excites in my ſoul, after the enjoyment of himſelf, and for ſanctifying grace.

(To be continued.)

POETRY.

TIME and ETERNITY:

OR,

The Difference between *To-day* and *To-morrow.*

READER—Thy Character, whatever it be, is contained in theſe following lines, as every one of Adam's race is either a Saint or a Sinner. Be entreated then, by one who wiſhes you well, to put this ſolemn and important queſtion to yourſelf, which of theſe am I? *If you are convinced from your own internal experience, and give evidence by your external conduct in life and converſation, that the character of the Saint does not apply to you,* How perilous is your ſituation? You *are taking pleaſure in the road to hell; but remember* (awful thought) *that you may be the very next moment fixed* therein eternally. *Seeing that there is ſuch awful wages awaiting Sinners, be perſuaded to forſake the paths wherein* ſelf-deſtroyers *go. O! beloved,*

loved, ruſh not on the thick boſſes of JEHOVAH's *wrath, by doing that which his ſoul hateth; but rather break off your ſins by repentance; fly to a Throne of Grace for mercy to pardon, and grace to help in every time of need.—Deſpair not—the King of Iſrael is a merciful King, he never refuſed pardon to any who ſought it in reality, nor indeed can he, for he hath promiſed it, and he is a God who cannot deny himſelf. Delay not, perhaps you ſhall never have another offer of Chriſt made to you, for now is the accepted time, and now is the day of ſalvation.—Dare not lay down this paper without determining what to do, life and death are ſet before you, chooſe which of them you will. You may, perhaps, think light of theſe things, nay ſcorn and laugh at them; but know, moſt aſſuredly, that if you do, thou wilt be called to judgment.*

THE SAINT.

TO-day the Saint with time-things has to do,
To-morrow joyful bids them all adieu.
To-day he darkly ſees as through a glaſs,
To-morrow views his Jeſus face to face.
To-day corrected by a chaſt'ning rod,
To-morrow ſolac'd with the ſmiles of God.
To-day he's burden'd with the weight of ſin,
To-morrow purified from ev'ry ſtain.
To-day he's watching, fighting, full of fears,
To-morrow palms of victory he bears.
To-day he's perſecuted, jeer'd and ſcorn'd,
To-morrow with a glorious crown adorn'd.
To-day he feels his wants exceeding great,
To-morrow he enjoys a large eſtate.
To-day a ſuppliant at the mercy-ſeat,
To-morrow caſts his crown at Jeſus' feet.
To-day he ſighs, he mourns, he looks, he longs,
To-morrow all his ſighs are turn'd to ſongs.
To-day he's rack'd with pain and ſore diſtreſs,
To-morrow triumphs in eternal bliſs.
To-day to ſow in tears is his employ,
To-morrow bears his ſheaves of heav'nly joy.
To-day he lives by faith, and leans on hope,
To-morrow in fruition ſwallow'd up.
To-day with ſaints on earth he dwells in love,
To-morrow joins the glorious hoſts above.
To-day in feeble ſtrains he tunes a ſong,
To-morrow ſings with an immortal tongue.
To-day he gets a taſte of peace and love,
To-morrow drinks full draughts of bliſs above.
To-day his ſweeteſt frames may from him fly,
To-morrow fill'd with joys that never die.
To-day in God's commands he loves to run,
To-morrow hears the plaudit of "Well done." To-day

To-day he's on the road to happineſs,
To-morrow ſhall the ſame eternally poſſeſs.

Then welcome to-morrow, the Chriſtian may ſay,
That ends all the ſorrows and cares of to-day.

THE SINNER.

TO-day the Sinner's ſtate is much admir'd,
To-morrow finds his wretched ſoul requir'd.
To-day ſeeks what to eat, and drink, and wear,
To-morrow plung'd in ruin and deſpair.
To-day puts off repenting for his ſin,
To-morrow finds no time to do it in.
To-day thinks how to paſs the time away,
To-morrow needs that time to mourn and pray.
To-day he would be counted rich and great,
To-morrow ſees his miſerable ſtate.
To-day he hopes he never ſhall be loſt,
To-morrow all his hopes give up the ghoſt.
To-day his conſcience ſleeps and is ſecure,
To-morrow ſhocks him with its dreadful roar.
To-day his ſins are lovely in his ſight,
To-morrow they his wretched ſoul affright.
To-day he never thinks of what's to come,
To-morrow finds his ſad eternal home.
To-day his worldly treaſure has his heart,
To-morrow muſt with that, and heav'n part.
To-day he fain would be accounted wiſe,
To-morrow is a fool to his ſurpriſe.
To-day the jovial crew is his delight,
To-morrow ghaſtly fiends his ſoul affright.
To-day o'er flowing cups his healths are ſung,
To-morrow wants one drop to cool his tongue.
To-day he ſlights God's law and goſpel-call,
To-morrow has to anſwer for it all.
To-day the great ſalvation he rejects,
To-morrow periſhes for his neglects.
To-day he ſlights the children of the King,
To-morrow ſees them ſhine and hears them ſing.
To-day he proudly glories in his ſhame,
To-morrow is tormented for the ſame.
To-day takes pleaſure in the way to hell,
To-morrow fix'd therein eternally to dwell.

Boaſt not of to-morrow, improve well to-day,
Leſt *that* ſhould bring ſorrow when *this* flies away.